

...THE...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren." —Luke xxii: 32.

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EDITORIAL NOTES.

CHRISTIANS are so called because they are disciples or followers of Christ, the Son of God. If He had been merely a human philosopher His teaching would have done nothing of importance for either the spiritual or temporal uplift of the world. But the power of His resurrection has demonstrated that He is God, and through all the ages it has accomplished miracles in saving from their sins all who have come unto God by Him. All who have enjoyed this experience belong to Him, and rejoice in acknowledging Him as their Lord and Master. To Him they owe their allegiance, and loving and faithful obedience in all things. This obedience He expects for He tells us to render unto Cæsar the things that are Cæsar's and unto God the things that are God's. The Pharisees whose question evoked this command from our Lord can be accepted as types of the men of our day and generation, who, while yielding intellectual assent to the teaching of the Son of God, deny His right to rule over their hearts and lives. But to us who believe He is precious because of the great things He has done for us, whereof we are glad, and it becomes

our joy to serve Him by striving to extend His Kingdom among those who know Him not, by telling them of His mighty works, that He is no respecter of persons, and that He will ever be found of those who seek Him in simple faith, sincerity and truth.

But our Lord tells us that we owe allegiance to the rulers of our nation as well as to Him, and that we are to be loyal to the lawfully constituted authorities under whom we live. This command is disregarded by the hierarchy of the Roman Catholic Church when it suits their purpose to do so; and the recent impudent attempt on the part of the Vatican's official agents to assert the papal supremacy over the English Crown—representing the statute law—afforded a remarkable proof of the power they possess over the people who look to them as their spiritual shepherds. The Papal agents in this country are fond of telling the American people that the allegiance of the Roman Catholics to the Pope is only "spiritual." If the Catholic people rendered their spiritual allegiance to Christ, they would know their rights and privileges as His followers, and would be Christians indeed.

Cardinal Gibbons at the Eucharistic Congress.

When Cardinal Gibbons returns from Europe, where he has been for the last three months visiting the Pope and attending the Eucharistic Congress in London, and describes his adventures, as he is sure to do, we shall send him one of our "Letters." With Cardinal Vannutelli as the Papal Legate—the first to visit England since Cardinal Pole in the reign of Queen Mary—and six other Cardinals and scores of archbishops and bishops, the Roman Catholics in England had a great time last month—until the last day (September 13), when they were prevented by the English Government from carrying the Host in procession through the streets, with the prelates clothed like the "Mother of Harlots" in Revelation (xviii: 16) "in fine linen, and purple and scarlet and decked with gold and precious stones and pearls." When Cardinal Gibbons tells us all about that, we shall ask him whether he thinks that the men of England who sang "Rule, Britannia!" without actually breaking up the procession will soon return to the Papal fold.

Singing "God Save the Pope" in London.

When Cardinal Vannutelli left London to go back to Rome—"with a flea in his ear," as they said in England—the Roman Catholics who went to see him off sang "God Save the Pope!" Just what meaning they wished to attach to the word "save" in this connection is not very clear. It is, however, certain that if Pope Pius X lives much longer and continues to repeat his colossal blunders in dealing with the rulers of the nations, the ultramontanes or Jesuitical

agents in all countries will soon have good cause to sing, "God Save the Papacy!" Its continuance is seriously imperilled by such events as the huge *fiasco* in London. It is good for the world that at last the English people have been at least partially waked up; it is to be hoped that they will now stay awake and proceed to defend themselves against the peril of Vaticanism, which the French have so successfully combated.

Papal Temporal Power—Pope or President?

One feature of this Eucharistic Congress affair must appeal with force to the easy-going people of this nation. When the issue was plainly raised of the King or the Pope, the King representing the Law of the Land, and the nation, and the Pope an alien priest—the Papal agents in England were able to rally no fewer than fifteen thousand Catholics to uphold the Pope in his brazen and widely advertised defiance of British statute law, the Duke of Norfolk and several other noblemen being among them. After this spectacle it is to be hoped that no intelligent American will accept the ancient quibble about "spiritual" allegiance to the Pope on the part of Catholics here; and also that they will wake up and take notice of the aggressions and energy of the Knights of Columbus and all the members of the Federation of Catholic Societies that have been organized for political purposes throughout this country by the hierarchy. If the Papal Archbishop in London can put 15,000 Catholics in the field against King Edward VII in a bold defiance of British law, how many men can Car-

dinal Gibbons and Archbishop Farley put into the field against the American people, when the issue is raised—"The Pope or the Republic?" The grip of the Roman hierarchy upon their people is much the same the world over, and when the hour comes—as it did at last in London—the power of the hierarchy will surely be manifested in the same way, but on a much larger scale, and with infinitely more serious results—for every branch of the service of the Federal Government has, thanks to Mr. Roosevelt, been honeycombed with the henchmen of the Pope, all of whom—to judge by London—can be depended upon to put the Pope above the Republic, as "good Catholics."

The Worship of the Virgin Mary.

We commend to all Roman Catholics the learned article by the Rev. Dr. Pierson in which he traces the development of the honor paid to the Virgin Mary in the Roman Church. In the "Litany of the Blessed Virgin" in all Roman Catholic prayer-books, she is addressed as "Refuge of Sinners," the same as in the inscription on the Irish Cathedral—"Refugium Peccatorum." She is also styled "Gate of Heaven," "Ark of the Covenant," "Morning Star," etc.; and St. Alphonsus Liguori, Doctor of the Church and Founder of the Redemptorist order, in his most famous prayer to the Virgin says: "O my Mother! the Queen of the World, the Advocate, Hope and Refuge of Sinners! I, the most wretched among them, now come to Thee. I worship Thee, Great Queen, and give Thee thanks for having saved me from hell, which I have so often deserved."

Fruit of Catholic Parochial School Teaching.

Philadelphia, Sept. 4.—The Catholic Young Men's National Union, at the final session of its annual convention here to-day, heard an address by Magistrate James E. Gorman of the Juvenile Court of this city.

He declared that the Catholics must do more for the spiritual welfare of their children. He said that more than 50 per cent. of the children brought before him were of the Catholic faith.

A resolution asking the State to aid in the support of parish schools was passed by the union. It declares the parish school system best for Catholic children, and asks the State to contribute on condition that the parish schools satisfy the State that they can give the amount of secular education required by law. The resolution declares that the public schools do not give the same attention to the spiritual development of their pupils as do the parochial schools.—*New York Times*.

The Catholic young men who drew the resolution at the command of the hierarchy that public money should be appropriated for the parochial schools, were illogical in view of the statement of the Judge of the Juvenile Court. The Roman Catholics constitute only about 25 per cent. of the population of Philadelphia, and yet their young people, for whom they have established 150 parochial schools contribute over fifty per cent of the cases that come before the court. Evidently the parochial school is a failure on the moral and religious side, and Catholic parents realizing this would remove their children from such schools if they were not bulldozed by the threats of eternal perdition. They should know that the good God who gave them their children would save their souls in spite of the hierarchy if they called upon the name of the Lord Jesus in repentance and faith, like their Protestant neighbors.

Mr. Sankey's Closing Days.

Many friends have said that the picture of Mr. Sankey in the September CONVERTED CATHOLIC was the best they had seen, and the extended notice of his life and work pleased them greatly. The Rev. Dr. Daniel H. Overton, of Greene Avenue Presbyterian Church, Brooklyn, has written of his last visit to the immortal sweet singer of Christendom, "who led more souls to Christ by the power of sacred song than any other man in all the world;" "who put his soul into his song," and "sang his songs into the souls of men":

I found him in his pleasant, sunny room, but lying on his bed with the sheet up over his blind eyes. I said, "Mr. Sankey, how are you these days?" And he replied, at once, "Fading away like the stars of the morning, losing their light in the light of the sun. Thus would I pass from the earth and its toiling, only remembered by what I have done."

And I said, "Mr. Sankey, you will be remembered by what you have done. If there are any men who will be remembered by what they have done, it is you and Mr. Moody." And he replied, "Ah, it may be. It is my joy now to think of those years of activity, and God's rich blessing upon our humble work."

"And you are living on the old songs, too," I said. "Yes," said he, "they are very much with me, and very much to me these days." I said, "Now that the outer eye is closed you see all the more clearly with the inner eye, I suppose." And he made reply: "I see the King in his beauty, and mine eyes behold a far-stretching land."

After a few moments more of conversation with him I rose to go, and he said, "Will you pray?" And I kneeled by his bedside and prayed with him. He thanked me for my

call, and as I was leaving, said: "If anyone ask you about me, tell them:

"On Christ, the solid rock, I stand,
All other ground is sinking sand."

And as I bade good-bye I had the feeling that it was good-bye, and that I should see him no more here, for I found him greatly changed physically.

Mr. George C. Stebbins was for many years associated with Mr. Sankey as the great favorite singer and leader at the Northfield Conferences. His voice is still as sweet and powerful as ever, and he continues every summer to delight the people who attend those great gatherings.

The Early Conferences at Northfield.

At the first of these Conferences which we attended, in 1881, it was our privilege to be in close relations with Major D. W. Whittle, who was for many years associated with Dwight L. Moody in evangelistic work, and whose daughter, May, married Mr. Moody's son William, who with the other son, Paul, supervises the Northfield and Mount Hermon Schools.

Major Whittle's teaching was a great factor in our grasp of evangelical truth. A few weeks before "The Major"—as he was affectionately called in remembrance of his military rank during the Civil War—passed away, we visited him at his home in Northfield, where he had been ill for many months from the old wounds received in battle. In conversation we reminded him of the benefits we had received from his clear exposition of the Atonement, and especially of salvation through the Blood of Christ. This teaching was then all new as we had but re-

cently withdrawn from the priesthood of the Roman Catholic Church.

"Oh, my friend O'Connor," said the Major, "I wish I had continued to preach nothing but the Blood in my evangelistic work. Other aspects of evangelical truth are of much less importance. There is no other way of salvation, no other way of entering Heaven for human beings but by the Blood of Christ. Preach that, my dear friend, and when you come to lie where I am now—on the bed of death—you will consider that teaching as the best work of your whole life."

Among all the great teachers of the Word of God whom we met at Northfield, no one was more learned in the exposition of the Old Testament than the Rev. George C. Needham. He brought before us the patriarchs and prophets as living personalities, and illuminated the most obscure passages with his characteristic wit and humor.

Whatever good in Christian work has been accomplished by Christ's Mission and **THE CONVERTED CATHOLIC** can be largely attributed to the teaching we received from those men, who made the early Conferences so profitable and fruitful in the experience of union with Christ and work for Him—all grounded upon the Everlasting Gospel, as revealed in the Word of God.

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Priests at Christ's Mission.

How does it happen to be the good fortune of Christ's Mission to be receiving priests out of the Roman Catholic Church all the time? is the query frequently addressed to the workers in the Mission. The answer is that Christ's Mission was established in faith and prayer that Almighty God would be gracious to the many good men in the priesthood of Rome whose minds have not been perverted by its sophistries and whose hearts have not been tainted by its corruptions, and who would leave that Church if they knew how to get away from it, and where to go and what to do afterward. As the founder of Christ's Mission had been a Roman Catholic priest himself he had personal knowledge of the experience and trend of thought of the priests who, though trained in the ways that are dark and tricks that are vain and all the superstitions of the Roman Church, ardently desired to be good men, true to their consciences, upright in spirit and sound in heart. Such priests know that Christ's Mission will help them to realize their ideal of an honest, manly life, and that its director, who at one time was one of them, will sympathize with them in their efforts to leave the Roman Church and renounce the evil which is inherent in that system.

When these priests come in contact with the Mission the way of Salvation through Christ the Lord is explained to them without reliance on sacraments and ceremonies or other superstitious devices that are as much pagan as papal. The evangelical doctrine, such as is taught in

Christ's Mission, is as new to those priests as if they had been born and brought up in a "heathen" country. No priest of Rome while he continues to officiate in that Church can understand the way of the Lord Jesus seeking a sinner, and that sinner seeking the Saviour personally and directly. Christ's Mission explains that way by the many references to it in the Word of God and the happy experience of those who have heard the voice of Jesus saying, Come unto Me, and have responded, Here am I, Lord, take me as I am, forgive me my transgressions, give me a clean heart, make me a new creature.

That doctrine in the power of the Holy Spirit, leads to conversion to Christ; and priests who come to Christ's Mission are converted like other sinners seeking the Saviour, and are made children of God by the finished work of Him whose name the Mission bears.

The priests who are received in the Mission come to it directly from the Roman Catholic Church, and they usually bring with them their credentials or "faculties" showing that they are in good and regular standing in their Church.

Christ's Mission work was inaugurated in New York City in 1879, "for the conversion of Roman Catholics and the enlightenment of Protestants," and during those thirty years one hundred and forty priests have been received out of the Roman Catholic Church and instructed in the evangelical faith and made good Protestants. One of the latest of those priests this season brought with him the following document:

Rectory, 400 Madison Avenue,
The Cathedral,
New York.

Attentis Litteris Rmi. Ordinarii originis, ac habita licentia Exmi. Archiep. Neo-Ebor., Rev. Dno. Thomae Barbieri facultas conceditur Missam celebrandi ad mensem.

Neo-Ebor 1°. Julii, 1908.

GH. FERRANTE.

On receiving this "faculty," Mr. Barbieri was assigned for duty to the Church of Our Lady of Mount Carmel, 447 East 115th street, this city, and after officiating there a few times he came to Christ's Mission with an introduction from the Rev. F. Tagliatela, the Italian pastor of the Methodist Episcopal Church. He was received into the Mission, and for the summer months was sent to the Moody School for instruction in the evangelical faith, and in the English language. After one month in that school he wrote a letter to Mr. O'Connor, in English, which was published in the August *CONVERTED CATHOLIC*, though on July 1, when he received Dr. Ferrante's "celebret" he did not know a word of our language. Now he speaks and writes it remarkably well.

When Ferrante learned that Mr. Barbieri had been received at Christ's Mission and was preparing for evangelical work as a Protestant missionary to his Italian brethren he sent him the following letter:

Rectory, 400 Madison Avenue,
The Cathedral, New York,
5 Agosto, 1908.

Rev. e caro Padre.—Prego favorisca da me al piu presto possibile mi trovera in casa domani e posdomani dalle ore 9 all 1.

Constima mi raffermo Di Lei,
Devmo Servo,
G. FERRANTE.

Rev. Tom. Barbieri.

If anyone should question the authenticity of these letters, they will be published in fac-simile.

Ferrante is the secretary of Archbishop Farley, who has been in Europe for the last three months, and during the absence of the Archbishop he has full power to grant faculties, dispensations and indulgences *ad libitum*, which are as valid as if issued by Farley or the Pope himself. The priests who receive faculties from Ferrante are not required to pay anything for the license to say mass or hear confessions, but if they or any of the laity want "dispensations" they have to pay a good round fee for them. Whatever Secretary Ferrante demands must be paid.

When priests in good standing bring letters from the bishops of the diocese to which they belong and where they were ordained or have officiated, Archbishop Farley or his secretary must give them "faculties," or charges will be made against them at Rome, where they will have to defend themselves—a costly proceeding. The Pope and his cardinals will always welcome well-founded accusations against a bishop, who generally can escape condemnation only by the payment of a large sum as hush money. Every priest knows that for money—much money—anything spiritual or temporal, can be had at Rome.

Archbishop Farley took \$200,000 to Rome in July, when he accompanied Cardinal Gibbons, in the full expectation that he would receive the promise of a Cardinal's red hat, but he was disappointed. If he had taken half a million dollars his ambition would have been gratified. Catholics in the United States will

learn by and by what a monstrous system of graft, fraud and deception has been imposed upon them as the religion of Christ by the Pope and Cardinals at Rome; and the priests who are converted at Christ's Mission will be an important factor in their enlightenment.

SERVICES FOR THE ITALIANS.

With Mr. Barbieri at the Moody School this term there is another Italian young man, Luigi Latini, one of the honor men of the school, and as there are many Italian workmen in that part of Massachusetts, Pastor O'Connor had a quantity of Italian Testaments, hymn books and evangelical literature sent to those young men from Christ's Mission for distribution among their countrymen. On Sunday, September 20, while Pastor O'Connor was at Northfield the first Italian service was held in the grove near the Italian camp, and Mr. Barbieri delivered an excellent address to the men. The next Sunday several students from the Northfield Seminary sang hymns at the service when Mr. Barbieri again was the speaker. Messrs. Barbieri and Latini also held services for the Italians working at Mount Hermon, and distributed the Testaments and hymn books among them. A lively interest is manifested by the men at this effort to bring them into harmony with American ideas and the truths of Christianity.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

All communications can be addressed to Albert B. King, President; George A. Hampton, Treasurer; or James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 331 West 57th St., New York.

THE MENACE OF THE CATHOLIC FEDERATION.

BY CHARLES EATON, WATERLOO, N. H.

IN the address of Bishop McFaul, of Trenton, New Jersey, before the Federation of Catholic Societies in Boston, in August, 1908, there was abundant evidence that he and his brother hierarchs have had to grapple and battle with laymen of level heads and patriotic hearts in organizing the Federation; and that he and the hierarchs still have much browbeating, hoodwinking and false-alarming to do before they muster in all the members they want. In his address the Bishop sneered at laymen who had "ranged themselves in opposition" as "considering themselves wiser than their spiritual shepherds." Others, he said, had hung back from joining because they felt that the bishops want the organization "to meddle unreasonably in the body politic"—want to control legislation. Some laymen had told him that "such an organization is useless because it aims to redress grievances when only imaginary grievances exist"—an obvious truth. Other wary laymen condemned the Federation as a "political organization and therefore dangerous to Catholics and Catholicity." Still others who do not like to serve as snappers on the ecclesiastical whip in coercing non-Catholic mayors, aldermen, editors, office seekers and legislators said that "if there are no politics in it what is the use of it?" In his address McFaul admitted that in "one" kind of "politics" "we"—the bishops—"are engaged"; and boastingly told that once he "summoned" the executive officers of the New Jersey branch of the Federation and that these officers went to the legislature and made a showing of the

host of voters in the organization; and thus compelled the legislators—many of them probably eager to retain their places or obtain other political favors—to change an educational bill to suit McFaul, the oath-bound agent of the Pope; thus defeating the will of the New Jersey people.

This ecclesiastical achievement tells the whole story. In our legislation concerning marriage, education, morals and religion the papal hierarchs aim to dictate and dominate by using the laity in the Federation as a "big stick"; they plan to have the laity demand this and that as the "Catholic people," "the Catholic parents," when in fact a foreign potentate and his oath-bound hierarchical agents—bound to use "all" their "strength" in enforcing his mandates—are making the demands, and not the Catholic people or parents.

The robes of the astute bishops were not long enough to conceal the sham of their professed opposition to a religious test for public favor. "The Federation stands for the abolition of any and every religious test in all public employment" is the way the resolution reads. But when Archbishop O'Connell, of Boston, was well warmed up in his speech he insisted, in towering emphasis, that there is "*one weakness we*"—the bishops—"will not tolerate, and that is a Catholic in public office who acts as if he were ashamed of the most glorious thing God has given him—the Catholic faith." Wouldn't this test by which he would put a Catholic out of an office to which the people had chosen him be the most outrageous of all?

What would this magnanimous bishop do with a Protestant office holder who becomes ashamed of his religion and espouses Catholicism? McFaul disclosed how successfully he and the Federationists had used a religious test in getting the "appointment of Catholics on the Indian and Philippine commissions." This he boasted was one of "the practical results" the Federation had accomplished. Think you that if Mr. Crowley wanted public employment these hierarchical authors of liberal resolutions would stand indifferently by and see this excommunicated priest who exposed the moral ecclesiastical filth in the Chicago diocese get a position? The hierarchical prestidigitators know very well that the resolution is a mendacious sham, and that it is in derogation of the canon forbidding Catholics to bestow favors on excommunicates. The parochial school and the Catholic pulpit sedulously impregnate the lay mind and heart with strict obedience to the decrees of intolerance—the brutal anathemas. In 1889 Bishop McQuaid, of Rochester, denied the sacraments to two citizens of Auburn for bringing to that city the good priest Fr. McGlynn, who had been excommunicated, and showing him marks of respect. In England, this very hour, the Federation—organized there as here by the bishops to serve the bishops—is demanding a religious test to exclude non-Catholic teachers from schools maintained by public taxation, if the schools are attended by Catholic children.

One of the most vicious and bigoted things the hierarchs hope to accomplish by the aid of the Federation is the segregation of society on Catholic and non-Catholic lines. This wicked

scheme is in conformity to Leo XIII's order to American Catholics in 1895. "Nay rather," he wrote, "unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics." What a reckless and fatal blow at the social bonds of our Republic! What would be the fate of neighborly sympathy, of loving deeds and the tender impulses of fellowship if they are not to be permitted between Catholics and non-Catholics only in circumstances of force and in cold business necessity! The hierarchs are alarmed at the conversions to Protestantism at the points of social intercourse; points where friendly discussions arise and practical tests of papal pretensions are made. McFaul referred to the colonies of Catholic foreigners in our cities, and said: "When families and individuals begin to intermingle with the rest of the population, then will come loss of faith, unless we are prepared to meet it." Hence the desperate efforts to organize the laity by themselves in a variety of societies; and hence the shocking and vicious decrees making it a mortal sin to enter some of our most useful and refining societies. Ecclesiastical tyranny's breath of life depends on the layman's ignorance of his American rights, and on cursing those who venture to exercise them. Contrast the papal plan of social separation with the close fellowship of all people urged by Abraham Lincoln: "The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people of all nations and tongues and kindred."

Archbishop O'Connell said that the Catholic people had "erected at the cost of millions of dollars schools and institutions wherein their children

might be taught" (among other things) "that the law of the land is to be obeyed under penalty of God's displeasure." We beg to say that his holy lordship does not state the facts. The Catholic laity did not take the initiative in this expenditure, and they would still be sending their children to the public schools but for the threats of eternal damnation coming from the Pope and the hierarchy. As to obedience to the laws of our Republic: there isn't a catechism, a priest, or a bishop but teaches, directly or indirectly, disrespect for and disobedience to our fundamental laws of liberty—the liberty to marry the persons designated by our laws, the liberty to be married by the officials commissioned under our laws, the liberty to educate children in our schools, the liberty to interpret our Bible, the liberty to read, write, speak and listen in the moral sphere within our statutes; and the liberty to worship in the church of one's choice. Never in his ecclesiastical life has Archbishop O'Connell taught a Catholic man, woman or child that these fundamental laws of the land should be honored and observed. No Catholic school or church has ever taught a Catholic child his American rights and prerogatives; taught him that the Catholic layman is equal with his bishop in jurisdiction—as a citizen—over marriage, education, morals and the earthly affairs of religion—that the layman is heir to all the heritage of liberty and sovereignty which Algernon Sidney said God had given the people. "I am persuaded," proclaimed Sidney, when the ax of death hung over his neck on the bloody scaffold, "that God hath left unto nations the liberty of setting up such government

as best please themselves"—best please themselves, not popes and bishops and kings. No Catholic school has ever taught that the "supreme law of the land" (the words of our constitution) governing American Catholics in the spheres of faith and morals as citizens is that made by Catholic and non-Catholic people—our federal and State constitutions and the statutes enacted thereunder; on the contrary, the Catholic schools teach that the law which governs them in faith and morals is, or should be, the Pope's and the bishops' law. In France the hierarchy led by the Pope have been imploring the people for three years to break the laws of the State. Every priest, high or low, who has obtained money for parochial schools on the representation that these schools teach "that the law of the land" in respect to marriage, education, morals and religion—our most sacred law—"is to be obeyed" has obtained the money under false pretenses. "In all matters of CIVIL life appertaining to faith and morals the priest has a right to speak and the people are BOUND to listen"; that is the precept of the parochial schools—the very words of nine papal lords; that is the precept by which the robed O'Connells and McFauls are trying to rob the Catholic layman of his sovereign rights and persuade him to break the laws of this Republic and destroy its autonomy.

Bishop McFaul insisted that "we"—the bishops—are not the "enemies" of the public schools and "will not interfere with them." If there was a law of the State consigning to ignominy and everlasting torture the Catholic parents who send their children to the parochial schools, and if there was another law diverting to the public

schools the money the Catholics contribute to parochial schools, would not the makers of these laws be enemies of the parochial schools?

In the Baltimore council's catechism is this question and answer: "Are all bound to belong to the [Catholic] church? All are bound to belong to the [Catholic] church, and he who knows the church to be the true church and remains out of it cannot be saved." Treason to our blood-bought banner is in that answer. That word "bound" and that threat of hell are the spades with which the papal lords are trying to dig the grave of our Republic; those words are superstition's whips and manacles by which those lords are trying to drive American freemen back into the tyranny and degradation of a papal theocracy.

PRIESTLY PRETENSIONS.

Sir Walter Besant, the eminent English novelist, was not wholly evangelical, as the term is commonly understood, but in the last chapter of his autobiography, which discusses the conduct of life and the influence of religion, he has some remarks on the above subject as truthful as they are forceful. He says:

"The pretensions of the so-called Christian priest are not more foolish than the pretensions of any other priest. The Jewish prophets have proclaimed in words that ought to serve once for all their contempt for the Jewish priest. The spirit of sacerdotalism is the same in every religion and in every age. The priest claims supernatural powers: we convert bread into flesh and wine into blood; we confer some mysterious benefit by baptizing the child, marry-

ing the man and woman, and burying them. The priest surrounds himself with mystery, gets into a sacred enclosure, mumbles, makes signs, puts on vestments. He does this whether he is making taboo in a Polynesian island, or mumbo-jumbo in West Africa, or obeah in Jamaica, or is a Roman Catholic priest in St. Peter's or a Ritualist in an English church.

"Meantime, foolish people—whose folly is boundless and amazing and past all understanding—spend their lives in fighting over what is, or is not, allowed in this or that Prayer Book. Not content with the slavery of the letter of the Bible, they have become slaves of the letter of the Prayer Book. Now, set the Prayer Book aside and appeal to common sense and experience.

"Experience, at least, yells and shouts in our ears, only we will not understand, the fact that auricular confession is slavery; that it destroys the will and that it leads a man to surrender his judgment and his freedom of action, and makes him in the conduct of life little better than a child.

"The reservation of the host is proved to be fertile in superstition, in charges of blasphemy, and in the extension of priestly domination. The only excuse for it is that a man may die before the bread can be consecrated—as if it mattered in such a case, whether the bread was consecrated or not.

"The use of incense was originally introduced to correct the atmosphere during a crowded service in hot countries. If it were not, can any one not corrupted by the ecclesiastical rubbish believe that the Lord is

pleased by creating a stink in a church?

"Some of the poor fanatics are desirous of introducing prayers for the dead; can they possibly be ignorant of the fact that the system means prayers for those who can pay, and the creation of chanting priests, to sing services—propitiatory services—for those who can pay? And can they see any difference between such a service, mumbled as a daily duty by a priest paid for the duty, and the mechanical prayers of a Buddhist priest? And can they reconcile this senseless repetition with any mercy, however inadequate, of an intelligent Creator and Father?"

"In fine, the more I consider the question—and it has been forced upon my consideration more than upon that of many men—the more I understand that the whole of the ecclesiastical system, with the pretensions of the clergy, the mock mystery of their ritual, the supernatural nonsense of their claims, their schemes for the domination of the human intellect, their ecclesiastical trappings, mouthings, murmuring, confessions, incense, consecration rites, and all the rest of it, are foolish, baseless, and to the highest degree mischievous."

Kind Words.

Dear Pastor O'Connor:—Having lived abroad for eighteen years or more and knowing from personal experience and research the absolute corruption, oppression, "graft," vice and crime of Romanism and its adherents, and the lies, subtlety and all manner of deception employed by its agents to gain complete ascendancy over the people, I am truly thankful to God that there is at least one

strictly truthful and fearless publication that dares to make known the facts about the hideous monster, the Roman Church or, in other words, "Babylon the Great, the mother of harlots and of all abominations."

Allow me to congratulate you on being the blessed instrument used of God to turn so many precious souls from this sink of iniquity and may He spare you, in health and prosperity to turn as many more into the way of Truth and Light. W.



Guatemala, Central America.

Dear Brother O'Connor:—I am more and more convinced, as time goes on, that *THE CONVERTED CATHOLIC* has a great mission, and I am only sorry that many more people do not read it. It would be a great blessing to the Church of Christ if your subscription list were ten times as large as it is. It is full of good things, and to the point. I do not know of any other periodical that is doing such a work as *THE CONVERTED CATHOLIC*.

The United States needs the work you are doing, for it seems to be a large part of the business of the Roman Church to hoodwink and deceive Protestants, and it seems to me that it is meeting with much success in this direction.

I wish your Magazine could go regularly into the home of every Protestant preacher in the world.

I wish you abundant success in your work; and hope that God will richly bless your every effort, for there are still so many living in darkness who have need of the Light of the World; and the saddest thing, perhaps, is that they do not know it themselves. W. B. W.

POLITICAL PLOTTING AT THE VATICAN.

BY REV. ARTHUR T. PIERSON, D.D., IN "MISSIONARY REVIEW OF THE WORLD."

II.

ALL statecraft, as the word hints, is *crafty*; and Loweil, in his "Democracy," says, "it is no longer looked upon as a mystery, but as a business," like every other business, having methods well defined and means skilfully fitted to ends. A previous paper treated of certain features of the Romish Church state, such as its assumption of magisterial power and its assertion of infallible authority, its scepter of sacerdotalism, and its three tribunals; and now we turn to consider some further proofs of the political aims and activities which center at the Vatican.

Prominent among Rome's expedients stand a *seductive and sensuous externalism*.

All imperialism depends largely upon spectacular display, and never was there more perfect mastery of the appeal to the senses. The eye is dazzled by symmetry of form glorified with gorgeousness of color and brilliance of luster; the ear charmed by musical intonation and the sirens of melody and harmony, instrumental and vocal. Three similar and suggestive English words express certain effects produced through the senses: "blare," the trumpet blast that, for the time, makes the ear deaf to other sounds; "glare," hinting a light or luster that blinds the vision; "flare," the effect of bold and strongly contrasted colors. The three words, together, convey the thought of mental faculties confused and bewildered through the corresponding bewitchery of the physical senses.

In his *Roma Papale*, Desanctis, years since, sketched, with one stroke of his pen, the plan of the Curia in Great Britain: "*to mission England through the senses*"—a resort not to Scripture or reason, but to spectacle; not to argument, addressed to conviction, but to fascination, appealing to the imagination. [This is the plan of the Curia also in the United States.] One of Chesterfield's maxims was, that, if you can engage the passions on your side, you need not fear what reason may do against you; and the plan was to captivate and capture sensible Englishmen [and Americans] through the passion for the spectacular, dignifying by the names of art, esthetics and symbolism, mere man millinery and gorgeous, imposing ceremonial; putting out the eyes of Reason and setting the blinded victims to grind in the mill of Ritualism.

This subtle appeal to the sensuous is the foremost factor in the seductive Romish ceremonial. The splendor of glittering pageantry and procession; the elaborate attire—the white pallium with its pendants on breast and back and its adornments of crosses; the miter and maniple, pluvial and chasuble, stole, alb, and amice; the glittering altar with its golden crucifix; the tabernacle, with its consecrated "host"; the burning candles and floating incense and tinkling bell; the multi-colored banners and streamers; the glory of stained windows and the liquid music of organ-pipe and human lark—here the spectacular and

the sensuous reach their perfection of combination and captivation!

On great occasions, this art of witchery is almost resistless in its charms—for example, when, in the elaborate festival of Holy Week, the office of the *Tenebræ* is chanted. During the service, there stands in the sanctuary a massive candelabra, supporting fifteen lights arranged in triangular form, symbols of Christ and the prophets who predicted His advent. One by one the lights are put out, till only that at the apex of the triangle is left burning; then this also is removed and placed under the altar till the close of the office, when it is brought back—symbolizing our Lord's death, burial and resurrection, the last being specially signalized by a cross let down from above, ablaze with brilliants!

Few spectators can be unmoved before such a combination of the spectacular and the symbolic. In fact, it is this deft weaving together of sense and symbol that lifts such superb display to the level of intelligence and culture. Yet it remains true that these master devices become snares taking the soul captive through the senses; and sometimes degenerate into mere tricks of trade, appealing to the sensational; as when, in certain great Vatican Councils, a movable throne for the Pontiff was adroitly placed where at a critical moment, the sunlight would fall athwart him, like a benediction from above, a smile of Heaven—eliciting the shout from the conclave, “The Sun! The Sun!”—a trick so often repeated as to give rise to the phrase, “*The indispensable sunbeams.*”

Another expedient, helpful to this Vatican type of statecraft, is the ap-

peal to the chivalric element in human nature.

This finds supreme expression in the championship of a *divine Womanhood*, the *Mariolatry* of the Romish Church state. Humanity not only yields to feminine fascination, but is so incomplete without the female element that even the inspired story of Creation treats man as a unit, with two essential factors, male and female (Genesis 1:27). Woman is instinctively felt to be indispensable, not only literally but spiritually, to all true life, domestic and social, ecclesiastical and spiritual. The Word of God, however, never so exalts and enthrones any woman as to furnish a pretext for idolatry. Even she who was “blest above all women” is never once the object of excessive homage; instead of being lifted to a heavenly throne, she is seen seated side by side with other godly women who ministered to the Lord and waited in prayer for His Spirit. When John on Patmos looked through the open door, he saw no throned object of worship but the Lamb.

Adolph Saphir remarks that significantly the Hebrew tongue has no word for *goddess*. But through the whole history of papal Rome may be distinctly traced the gradual elevation of the virgin mother of our Lord, not only to divine honors, but to supremacy, as “Queen of Heaven”—and, as in the inscription on an Irish Cathedral, regarded as “*Refugium peccatorum*”; until, on December 8, 1854, her summit of glory was reached, in the decree of the Immaculate Conception.

What that meant will appear when one recalls how the Archbishop of

Rio Janeiro, returning to his see from that festival, publicly declared the Virgin to be the *supreme authority* in the celestial court, "even Jesus, as a loyal son, yielding to her filial obedience." Thus to exalt the Virgin achieves a double result: it satisfies the chivalric sense in humanity, making every devotee a Knight of the Virgin—the unique woman of the ages; and all life a tournament, where she is at once the presiding queen, and the lady in whose honor the combat is waged, to be defended by every lance and adored by every knee.

While we concede this to be another master-stroke of policy, the unscriptural character of such adoration of the Virgin cannot well be denied. De Quincey remarks: "There is one sole idea of God. All idolatries alike, though not all in equal degrees, by intercepting the idea of God through the prism of some representative creature, that partly resembles God, refract, splinter and distort that idea; so that idolatry is not merely one of many evils, and one utterly beyond the power of social institutions to redress, but it is in fact the fountain of all other evil that seriously menaces the destiny of the human race."

Bits of Correspondence.

From Philadelphia:—Enclosed you will find two dollars for two years' subscription for THE CONVERTED CATHOLIC. I appreciate the Magazine very much; I read it regularly and look for it anxiously every month. It is elegantly written, and I congratulate you on its fine production, and also in the good work in which you are engaged and the great success you

are meeting with in the conversion of many priests to Christ.

I remember being introduced to you many years ago by Rev. Dr. William Blackwood in the Ninth Presbyterian Church. It will please you to learn that on last Sabbath we unveiled a beautiful bronze tablet to his memory. I enclose you a programme which I know will please you, as I believe that he was an old friend of yours.

Wishing you much success in your great work. T. B.

[The writer of the above is a prominent lawyer who evidently did not notice that his subscription had run behind until he read the reminder contained in a "Bit of Correspondence" in a previous issue. It is good to jog the memory of even excellent people at time.

Last month we sent out for the second time this season several hundred "reminders"; and this month we are sending more. May they all be as effective as that which was received by our friend in Philadelphia. Coöperation in this work is greatly needed.]

8

From Minnesota:—Please send me the last number of THE CONVERTED CATHOLIC. Although I am still a Roman Catholic, in name only, I intend embracing Protestantism and joining the Methodist Church, to which my fiancee is an adherent. As I move from town to town in the interests of a large house, I may be able to interest many Protestant ministers and laity in your splendid Magazine. Let me hear from you in regard to this. Send me sample copies, please, and I may secure some subscriptions for you. Your Magazine has the right ring to it and ought to be in the hands of every Protestant. Please keep my name a secret, for various reasons. S. J. W.

From North Carolina:—Before I left my home in Vermont a week ago, I gathered together about thirty copies of THE CONVERTED CATHOLIC to send to the pastor of a new church at Barre, Vt. He is an Italian, a graduate from Colgate University, New York. He is an interesting preacher and came to Barre to build a church for Italians. I picked out those magazines in which there were articles about the Italians. He was greatly pleased also with the book I gave him, "The Great Conspiracy," by Gen. T. M. Harris. I was sure it would do him much good.

A. W.

*

From Ohio:—I am sorry to be so delinquent in sending in my subscription to your valuable monthly, published in the interest of humanity in general. We earnestly hope you may find a much larger circulation during the coming year than ever before. I gave away all my copies for the year 1905, and I thought every article so good that I would like to possess it in bound form. My mother is now past eighty-four and in feeble health, but she still enjoys reading your Magazine.

M. E. M.

*

From Mississippi:—Yesterday I was handed a copy of your Magazine and saw it for the first time. I had often wished that such a paper would be published and I assure you that it gives me joy to know that you are engaged in the work. I want to prove my faith by my works, and hence enclose check for which please send your Magazine and "The Double Doctrine of the Church of Rome." I hope to be able to help you in spreading your work. May

God greatly bless you in your noble mission—in my humble judgment, the most urgently needed at this time.

REV. J. A. HELD.

*

From New Orleans:—"Please pardon my tardiness in renewing my subscription to THE CONVERTED CATHOLIC, and let me assure you that I appreciate your long suffering in not striking my name from your books. The more I read your admirable publication the greater would be the privation of having to do without it, and I assure you that you have the sympathy and prayers of many in this priest-cursed city, who wish for you and your glorious work the richest of Heaven's blessings. I wish sincere Godspeed to you and those who labor with you.

H. W. B.

*

From Kingston, Canada:—I would not be without the Magazine for many times its price. I read every word in it, and then pass it on. I think I have been a subscriber for the last ten years. My prayer is that you may long be spared to carry on the valuable work in which you are engaged—not only for the uplifting and enlightening of those held in bondage by the Church of Rome, the enemy of all freedom, but for the awakening of many Protestants as to the underhand dealings of the hierarchy.

F. P. G.

*

From Rochester, N. Y.:—May you long be spared to warn the people against Roman influence and keep Cardinal Gibbons in his place. These are heavy tasks, but I am glad you have the strength and courage to do them.

A. M. C.

ROME IN THE PHILIPPINES.

A N article in THE CONVERTED CATHOLIC for January, 1908, entitled, "Rome Plundering the Filipino Government," threw much light on conditions in the Philippines and especially the evil results of the policy of our Government in favoring the Roman Catholic Church. In that article was a letter from a Filipino priest, Rev. Salvador Pons y Torres, Professor in the Ilocano University, addressed to the Congress of the United States and to Mr. Tait, who had been Governor-General of the Philippines and is now the candidate of the Republican party for the Presidency. It was an earnest protest against the action of our Government in yielding to the unjust claims of the Roman Church and thereby robbing the people and giving the impression that the Roman hierarchy could control the Administration.

In a recent letter to the leading daily paper in Iloilo, this talented and independent priest shows that conditions in the Philippines are going from bad to worse, especially since General James F. Smith, a Roman Catholic, was appointed Governor-General. The persecutions of Protestants in various parts of the Philippines, and the murder of a Presbyterian minister by a mob, headed by a Roman Catholic priest, as related in the August CONVERTED CATHOLIC, finally compelled General Smith to issue a warning to his co-religionists that they were going too far in using their power and abusing the favors bestowed upon them by the Government. In this letter the Rev. Salvador Pons y Torres says:

In spite of his love for the Catholic

Church, our Governor General has been compelled to send out a letter of reproof to the governors and mayors in the provinces of Rizal, Bataan, and Ilocos Sur, because of the continual complaints of the Protestants in those provinces who are oppressed and persecuted by Catholic officials. This practice of Catholic officials is a most open and notorious fact, and cannot be concealed. And it is easy to see where the root of all this religious persecution lies.

I have no doubt that the practice of the Governor-General, on his official tours through the provinces, is directly responsible for the religious persecution that abounds.

The governors and mayors note that the Governor-General, on his official tours through the provinces, on arriving at a capital, goes first to the church, visits the priest, is saluted by the ringing of the church bells, Te Deums are sung for him, he makes an official call on the bishop, the friar, the cura, and then later he calls upon the town officials and provincial officials, as he did, for example, at Vigan. Catholic officials, observing this, understand that the Catholic Church is preferred for favors by our Government. The priests also take it for granted that the Church is first, the State second, as in Spanish days, and proceed to incite provincial and municipal officials to persecute Protestants and dissenters, and to put obstacles of every sort in the way of propagating other than the Catholic faith.

In Manila a company of Filipino scouts, wearing the uniforms of and receiving pay from Uncle Sam, were ordered by their American officers to attend mass in dress parade order, marching into the cathedral in a body, exactly as was done in Spanish days. And such official conduct, contrary to the American national ideals and constitution, is interpreted by Filipino officials to mean that the Ameri-

can Government desires to favor the Catholic Church and hinder all others.

In war time foreign business houses, Spaniards and Filipino property holders, all lost heavily in property. Much was purposely destroyed by military order. Now the Government is heavily repaying the Church for its losses in war time, but pays not a cent to any one else. This again is interpreted to mean unequivocally that the Government is the mighty friend of the Catholic Church, showing it special privileges and favors. And so minor officials, desiring to stand in with said Government, proceed to persecute Protestants and hinder their propaganda.

We have frequent, distressingly frequent and open, examples of showing of favor by the Government in the matter of transportation. The Government transports, even those of the military government, go out of their regular courses, and fly dress colors in honor of the Papal Delegate, of the Archbishop, or even of a bishop of the Roman Catholic Church, and others cannot even get passage by paying for the same. These aggravating things react by making all kinds of trouble and mischief in the Philippines. It is my firm conviction that our Governor-General violates every principal of equal rights without favor, violates the fundamental basis of our constitution and of Philippine laws and proclamations that have come with the American flag.

Now, who is to blame for the persecution which the Governor-General is trying to stop by his recent orders to provincial officials? Would it not possibly be better conduct in Governor-General Smith, instead of going first to the church to hear the Te Deum, on his arrival in a province, to go to the government offices first, and discharge his official duties first? If I were Governor-General I would do this, and give first to Cæsar the things of Cæsar, then to God the

things of God, in the order which Christ directed.

All who have been watching the course of events have noted the decided increase in religious preferment and in persecutions since our present Catholic Governor-General came into office. These things were less in evidence under Mr. Taft, Mr. Wright or Mr. Ide.

The Catholic Church teaches and practices that it has every right to employ force and trickery in the propagation of its own faith, and in hindering the propagation of every other faith. This is what proves a good Catholic—his using his official position to persecute Protestant sects, and advance the interests of his priest. We have often said in public that no Catholic should be made a public official, so that he be not called upon to do anything against his conscience. This recent order from General Smith was against his conscience, and against his duty as a Catholic, in that it sought to make all members of whatever sect equal before the law, an act condemned and excommunicated by the syllabus of Pius IX.

Therefore, let Governor-General Smith understand, if he does not already do so, that the religion of the Pope is not a religion of liberty or of equal rights, but of liberty and special rights for Rome only.

(Signed)

SALVADOR PONS Y TORRES.

As darkness is dissipated by light and evils in the State are corrected by publicity, the wide circulation of this good priest's letter through the press will do great good. A correspondent of the *New York Examiner*, Mr. Charles W. Briggs, writing from Iloilo, says:

This priest, Salvador Pons y Torres, knows what he is talking about, and the facts he refers to are beyond dispute. Mr. Roosevelt, and Mr. Taft, and Mr. McKinley before them, may have had only just motives in pampering Romanism as they

have, but its result is bound to be most pernicious, and to work more trouble for the Filipinos themselves than for any one else. Above all else, it blinds them to the very foundation of our Constitution and our liberty, in confirming the lies of every priest in the Islands to the effect that even the American Government dares not stand against the Church of Rome, and must defend and befriend the church.

Until after the Presidential election our Government cannot be expected to rebuke the Roman hierarchy for anything they may say or do, especially as General Luke E. Wright, the predecessor of Governor-General Smith in the Philippines, is now the successor of Mr. Taft as Secretary of War. While General Wright is an honorable gentleman and a good American who served with distinction in the Confederate Army during the Civil War, there is doubtless a soft spot in his heart for the Roman Catholic Church, for his wife is a member of that communion. The insidious power of Rome with its Jesuitical intrigues is far-reaching.

Excellent Italian Tracts.

The American Tract Society has in stock a large assortment of tracts printed in the Italian language, and specially written for the thousands of people who have come to this country from Italy. They all present sound evangelical truth in plain, simple language, while some deal more particularly with certain errors of the Roman Church. All of them will be found well suited for distribution by those who are interested in the evangelization of the Italian communities in so many of our large cities.

Among the titles of tracts—or rather booklets—at three cents

each may be named: "What Do the Protestants Believe? "Jesus;" "Absurd Conception of God;" "Conception of Religion and God;" "St. Peter's Wife;" "The Book of Books;" "You Need Not Become Protestants;" "Religion of the True Italian;" "The Daughters of Mary;" "Supernatural in the Inspired Word of God;" "Supernatural in the Incarnate Son of God;" "The Jews of Sardinia;" and "The Adventures of a Bible."

From the long list at $1\frac{1}{2}$ cents each the following may be mentioned: "To the Roman Clergy;" "The Bible and Its Enemies;" "The Infinite Love of God;" "Who Absolves from Sin?" "Christianity and Romanism;" "Christianity and Anarchy;" "Christ the Socialist;" "Should I Read the Bible?" "The Auricular Confession;" "The Popish Primacy;" "The Papal Church;" "The Reformation in Italy;" "The Freethinker;" "Light on the Bible;" "Prayer in the Name of Jesus;" "Can a Catholic Become a Christian?" and "The Resurrection."

From twenty-six titles of tracts 1 cent each in quantities of ten or more of a title—postage 12 cents on 100 copies; single copies 2 cents each, postage extra, may be mentioned: "Christianity — Catholicism;" "Respect Due to Mary," and "True Letter of Christ to all Italians."

Thirty-eight tracts can be obtained in quantities of ten or more for $\frac{1}{2}$ cent each—postage on 100, 15 cents. Single copies 1 cent each, postage extra. Among these are: "Clericalism and Religion;" "A Scientific Explanation;" "The Worship of Mary;" "The Holy Name of God;" "I Have No Religion;" "Power to Forgive Sins." and "Religion of the Gospel and of Rome;" "The Portrait of Mary in Heaven," etc.

The complete list can be obtained upon application to the American Tract Society, 150 Nassau street, New York City.

MONTHLY ECHOES.
From Catholic Countries and
the Protestant World.

BY REV. A. N. MILANESI,
 WILKESBARRE, PA.

They are busy in Rome trying to find some miracles whereby to promote the beatification of Pius IX.

Over 700 persons are reported to have expressed a desire to become Christians in Porto, Portugal, during the last twelve months.

Very appropriately, the *Missionary Review* observes that the Roman Church keeps her hold on the people through "blare, glare and flare."

The Pope has ordered that one mass be said in Rome every month for the repose of the souls of those who instituted the French pious foundations, which the French Government has converted to purposes of charity.

At the coronation some time ago of an image at Manila two gold crowns costing \$22,000 were carried in a platter by Governor-General "Jim" Smith.

The *Banner of Truth in Ireland* says that hundreds of Roman Catholics, at the open-air meetings held in Dublin, have with perfect quietness been listening to the message of salvation.

It was a great step toward the red hat of a cardinal for Archbishop Farley, of New York, when he presented to the Pope, as Peter's Pence, a lump sum of \$200,000, last month.

A priest was arrested recently in Florence, at the railroad station, as a suspicious person, who, to have a good time with his housekeeper, had temporarily discarded his priestly frock.

Cardinal Maffi was lately dispatched to the island of Sardinia to bless a new

madonna and, incidentally, try to re-organize the clerical forces there, who seemed to have lost all interest in Catholic affairs.

The settlement in Bideford, in the last Devonshire residence of Charles Kingsley, of the Ursuline nuns, after their ejection from France, has been strongly protested against by a public meeting attended by nearly 900 persons.

The town of Hohenfeld, in eastern Prussia, was almost depopulated some time ago on account of an alleged revelation of the Virgin, to a peasant woman, of an impending rupture between the Kingdom of Prussia and the German Empire.

In the presence of many cardinals and the diplomatic corps the Pope knelt before the statue of Magdalene Sofia Barat, who founded the Sisters of the Sacred Heart, whom he had declared "blessed" a while before.

While inspecting a school presided over by sisters of the Roman Church in Palombaro the inspector found that all the pupils were well provided with catechisms and well versed in the topics treated therein, though coming short in all other subjects.

Convent schools are increasing rapidly throughout Scotland. An Edinburgh friend writes: "They have bought up a number of houses in Chalmers street to board girls of good position, who will be taught by the nuns from the Lauriston Convent.

Another madonna has made her appearance in France. It was during a storm, when three drivers noticed a hail as large as a walnut. On picking it up they discovered in the inside the effigy of a woman resembling the madonna. The local bishop has appointed a committee to investigate the fact,

and try thereby to induce the people to revive their interest in things Catholic.

After electing Ernest Nathan, a Jew, to be the mayor of Rome, the people, through their representatives in the municipal council, and by a large majority, have voted out of the public schools all religious instruction which, in countries like Italy, means the catechism of the Roman Church. What next?

The Abbe Bartoli has been excommunicated for his "modernist" opinions. He was a member of the Jesuit society, but lately he retired to London and there severed his relations therewith. He has suffered, and is suffering, much on this account, but is determined not to look back. God be with him!

Bolivia and the Vatican are at loggerheads. Recently the House of Representatives, falling in line with all civilized countries, passed a bill legalizing all civil marriages. Thereupon the apostolic delegate, the representative of the Pope, protested and demanded that it be repealed; and, as the Government stood firm, he packed up and left for Rome. Farewell.

As a kind of reply to the activity and intrigues of the Jesuits and Lord Halifax, seventeen Roman Catholic priests and several laymen have decided to quit the Romish communion and found in England an independent church on the pattern of the Old Catholic Church, which is so prosperous in Germany, Austria and Switzerland.

From a report we learn that there are 200 Protestant churches in Spain, 178 in Cuba, 53 in Porto Rico, 208 in Mexico, 61 in Chile, 54 in Argentina, 6 in Peru, and 5 in Guatemala. It

seems that the Gospel of Jesus Christ is marching on, notwithstanding the desperate efforts of Rome to oppose its progress by every means at its command.

The Woman's Home Missions Society of the Methodist Episcopal Church at Kingston, Pa., has given the Italian Mission, 21 South Franklin street, Wilkesbarre, Pa., \$40 toward purchasing a stereopticon. To this sum a friend has added \$10. About \$60 more are needed to furnish this flourishing mission with a means to attract the attention of, and successfully evangelize, thousands of foreigners throughout the coal region.

The report of the Cosmopolitan Italian Waldensian Church, which is celebrating its 25th anniversary, is such as to greatly rejoice our hearts. During the 25 years it has baptized 1,994 children, solemnized 219 marriages, and conducted 260 funerals; 753 members were received, and \$34,000 collected for the various causes. It undoubtedly pays to evangelize the foreigner, especially such as have been for centuries under the curse of Rome.

What has taken place at Bari during a religious procession to implore rain from heaven reads like a novel of the Middle Ages written by the pen of a D'Annunzio. For months it does not rain. The fields are parched and the wells dry. The people in a frenzy get hold of an ancient cross and begin to parade the streets, crying at the top of their voices for water for themselves, their fields and cattle. Though no rain, until after a lapse of two months when the first shower comes, it is hailed as a miraculous answer to the prayers offered by these poor ignorant dupes of the priests.

CATHOLICS OPENING THEIR EYES

THE New York *Sun* from time to time has published a series of interesting letters from Catholics which shows that they are beginning to think for themselves and to use that liberty of speech which, however contrary it may be to the spirit of the Papacy, is the birthright of every citizen of this Republic.

The letters themselves are too long for insertion, but the spirit of all, and some of the statements made and words used were significant of independent thought.

The first writer, "An Irish Catholic," begins by saying that a statement made by a writer in the *Sun*, that "the Italians who rule the Catholic Church are a close corporation," "hits the nail squarely on the head." He says that though the influence of Cardinal Gibbons "exceeds that of all the other members of the Sacred College, yet he could not be elected Pope for the sole reason that he is not an Italian." This writer evidently has no belief that God has anything to do with the appointment of His infallible vicegerent on earth. He then says that "Catholics in the United States support the Pope's claims to temporal power"; this may be news to those who believe the statement sometimes made that the allegiance of Catholics in this country to the Pope is of a purely "spiritual" character. From a Catholic viewpoint, the country in which the Pope lives and which has been under Papal sway for centuries is, religiously, in a very bad way, for this letter writer says:

The Italians coming to our shores do not know the act of contrition,

while American Catholics are familiar with the catechism from cover to cover. I see no way to reclaim Italy to the Catholic faith unless it be to send over American priests to instruct the Italians in the Catholic faith.

And if this be true of the people, the ecclesiastics who should exemplify all the virtues inherent in the papal system, would seem to be even worse, for we are told that

Italian ecclesiastics would rather see the Church's growth impeded than to see it advance under the leadership of Americans. Their policy, like that of all machine politicians, is to rule or ruin. Their zeal to collect tribute from American Catholics is equalled only by their monopolization of the papal revenues and honors, 95 per cent. of which are distributed among members of the Italian race. They care not who saves souls, provided they get the honors and revenues. A movement is on foot to impose a tax upon every diocese and church in the United States aggregating \$500,000 annually for the purpose of maintaining at the Vatican an expensive and in large part useless retinue, whose pomp and luxury contradict the teachings of Christ and shock the simple and democratic tastes of American Catholics.

After complaining that a group of Italians in Rome is able to appoint all the bishops and to shape the policy of the Church because 75 per cent. of the Cardinals are Italians, the writer concludes thus:

Suppose the shoe were on the other foot: that Americans filled all the posts of honor at the papal court, including the Papacy itself. How much loyalty would Italian priests, Bishops and Cardinals evince toward an Americanized Vatican? The answer to this question must give us pause.

Four days later "Another Irish Catholic" writes that some of the Irish priests in this country, whom he describes as a "wire-pulling, log-rolling, honor-seeking tribe of Pharisees," are as bad as the wicked Italians referred to above. He says:

The pleasure loving, tribute collecting Italian pictured by your correspondent is paralleled here on every side; and the bigoted, narrow-minded pastor who advocates segregation for his flock is the rule, not the exception. Occasionally we have proof of this. Witness the incident at Baldwinsville, N. Y., within the year, where a Roman Catholic priest forbade a number of the younger members of his congregation to attend the graduation exercises of the village academy because, forsooth, the Presbyterian Church had been chosen to house the class and its friends and a Protestant clergyman had been invited to open the exercises with the Lord's prayer. His Bishop upheld him in the public press.

This class of priest and bishop may, in the writer's opinion, succeed some day "in bringing forth that hatred and opposition to Catholicism which your correspondent seems to believe does not as yet exist in this country."

GRAFT OF THE JESUITS.

"Another Irish Catholic" has been reading history to good purpose, for he continues:

Graft and oppression led to Luther and the storm that nearly overwhelmed the Church in the fifteenth century. Tell us in what respect was Tetzel worse than the men who on the rare occasion of a midnight mass (Christmas, 1901) took advantage of the same and charged an admission to that celebration of our Holy Mysteries, in the church of

the Jesuits on West Sixteenth street, and elsewhere? The solemn ceremonies were beautiful and impressive, the edifice was crowded with an awed assemblage of believers and unbelievers, the harvest of shekels was heavy and pleasing, and down in the basement were the poor whom Christ the Master told His Church she would have "with ye always." Is not this the road to that self-same anti-clericalism that prevails in France and Italy to-day? How long before similar conditions will exist here?

This significant warning as to anti-clericalism refers to the creation of that sentiment among *Roman Catholics*, because Protestants would regard the payment of graft money in any form as a matter solely between the priests and their own congregations, being purely voluntary on the part of the latter. It is somewhat doubtful whether any considerable number of the "weazened, imported, bigoted shepherds" will give heed to the advice of the writer, who concludes thus:

We American Catholics love and respect all that is Christian in our priesthood, but let us have less of the theatre ticket office adjunct to our church entrances. Give us fewer of the weazened, imported, bigoted shepherds who drive their flocks off into a corner of the common and seek to keep them there—who forbid attendance at any meeting of our fellows where an invocation to our common Father may perchance be made in a language and after a fashion not ordained in the Roman rubrics. Let us hope that American Catholics will not be the victims of religious bigotry.

It is encouraging to see these signs of intellectual life and activity, because intelligent people who think for themselves will not remain slaves of the hierarchy.

Items From Europe.

Our good friend Mrs. A. J. Gordon, of Boston, who is as zealous and active in Christian work as she ever was in the lifetime of her great husband, Rev. Dr. A. J. Gordon, sends us the following, under date of July 31:

Dear Mr. O'Connor—Enclosed are some translations and items which my son, Ernest Gordon, took from foreign reviews and papers. He has been abroad some time, and interests himself in collecting missionary and temperance items, and preparing some original articles. If you can use the enclosed you are welcome to them.

I hope you are well and that the great work committed to your trust is still prospering.

Always your sincere friend,

MRS. A. J. GORDON.



Mr. Ernest Gordon's Notes.

SUPERSTITIONS IN CATHOLIC BOHEMIA

Attention was recently called in *Die Wartburg* to the fact that in many places in Bohemia the manure for the fields was brought out and spread on the land on Good Friday. A correspondent of the same paper adds that up to the time of the annexation of Alsace-Lorraine, whole caravans of manure wagons were to be seen on the country roads on that day. In fact, Good Friday was especially given up to the clearing away of the winter's manure heap. It was believed that just as eggs laid on this day were especially large, so the dressing then spread on the fields would bring out a double harvest!

And this is the Bohemia of Ziska and Procopius, the Bohemia which kept alive the evangelical faith in the

darkest days before the Reformation's dawn; the Bohemia whence Wyckliffe brought the truth to England; the Bohemia whose hymns even today are sung in the translations of Catherine Winkworth!

DEFENDING LUTHER'S MEMORY.

The celebration of the 400th anniversary of Luther's birth in 1883, gave occasion to many violent attacks on the great reformer's memory from ultramontane quarters. Misinterpretations of history of the type of "Janssen's History of the German People" came in great numbers from the clerical presses. The representatives of proud North German Protestantism answered by the formation of a union for the study of Reformation History, which has just passed its twenty-fifth year. The publications which they have issued in this time are ninety-five in number. In some of these special incidents of Reformation history are critically examined, in others contemporary documents are for the first time made accessible, and in others still, distortions of historical truth are corrected and set right. The sole purpose of these monographs is to give to the public an objective statement of the actual content of history. While they are specially suited for the educated, a larger circle is reached by the "Publications for the German People." Help is afforded to investigators through the coöperation with the managers of the Archives for Reformation History.

CRUELTY IN CATHOLIC CONVENTS.

The terrible sufferings which young girls endured at the hands of the nuns of Bon Pasteur are fresh in the minds of all who follow the course of French politics. They contributed not a little to the suppression of the monasteries

and to the disestablishment of the Roman Church in France. We get now similar news from Italy. Sister Fumagalli di Nearia Consolata has just been tried for maltreatment of children. It has been the custom of the nuns of this convent to which she belonged to go into remote country villages and induce poor parents to hand over their little girls on the promise of an exceptionally good education, and their being placed later in excellent families. When the girls reached Milan or Turin, they were forthwith sent out to beg on the streets. The profits of this enterprise were invested in real estate for the convent's benefit. But the trial reveals depths below depths. One needs only to mention the case of a priest, Don Riva, who was condemned to sixteen years' hard labor.

GOOD WORK OF ANTI-CLERICALS.

In spite of the fact that the French State has been laicised, contributions are still made by the Government to Catholic mission schools in the Levant. The anti-clericals, however, are strongly protesting against this anomaly. They have organized a society called "La Mission laïque Francaise," of which the President of the French Chamber, M. Brisson, the historian Aulard, and others, are members. This society has established two gymnasium schools, one in Constantinople, with 400 pupils, and one in Salonica. They hope to spread by means of such schools the French language in the East, and a culture untainted by ultramontanism.

JEWISH RESPECT FOR THE BIBLE.

Bible societies frequently report Bible burnings. The burial of a burnt Bible is a rarer occurrence. Here is

an account from *Die Welt* of such an one in Eastern Austria:

"The whole population of the little Galician town of Kolomea were in uproar. In the Jewish synagogue on a Friday night the eleven rolls of the law had caught fire and been nearly destroyed. When the caretaker of the synagogue opened the door early Saturday morning he jumped back horrified. Thick smoke almost choked him. He ran to give the alarm. Firemen came, put out the fire, and saved what they could of the honored rolls.

According to an old Jewish custom, it was determined to bury solemnly the charred remains. Sunday noon, multitudes of Jews assembled at the synagogue to pay their last respects to their Bible.

The processional ceremonies were carried out in due form. The half-burned rolls were placed in earthen jars, covered with black cloth, and borne on a bier. Sad was it to see the symbol of an ancient faith, encrusted with charcoal, and, in many unburnt places, the yellow parchment wrinkled like the skin of an old man.

The procession wended its way to the Jewish cemetery. There a learned rabbi held a discourse, sobs broke from many hearts, and the Bible was committed to mother earth."

PERSECUTING CHRISTIANS IN THE ABRUZZI.

The daily press has recently had much to say about the engagement of an American society woman to an Italian prince, the Duke of the Abruzzi. In *Die Wartburg* we get a glimpse of the conditions prevailing in the province from which this nobleman takes his name.

San Benedetto de Marsi is a town

of 5,000 inhabitants in the Abruzzi. Some years ago an evangelical church was established there, with its own pastor. This has grown steadily in spite of much persecution, which at one time was accompanied with violence and vandalism, finally suppressed and punished by the authorities. These attacks have again broken out. An Italian who had been converted in America, had left an infant child in Italy on his return to New York. February last, this child died, and its burial was made the occasion of a demonstration against the apostate father and his fellow heretics!

The mob surrounded the evangelical church, shouting "Fuorè à lupi!" (Bring out the wolves). The tocsin was sounded to summon fellow Catholics from surrounding villages. The excitement finally became so intense, and the danger to the Christians so great that it was found necessary to give the three trumpet signals which in Italy summon troops to action. The military reached the town and were posted for the protection of "the wolves."

Foiled in this attack, the Romanists began an underhanded persecution. Not daring to disturb the evangelicals in the presence of the troops, they instituted a rigid boycott. They made it impossible for the evangelicals to buy bread, or any other necessary of life, even with gold. The wells of the Christians were defiled, and when the women of the community went for water to the public basins, children were provided with street dirt to throw in their pails. In spite of all this the Christians remained quiet. They ground maize in their homes, wet it with water they had purified

as best they could, and baked it in ashes.

Meanwhile the Government is sending in bread from the garrison bakery, and seeking as far as possible to quiet the populace. But already one hears the frequent remark: "Just wait till the soldiers are gone!"

In his note on the sonnet written in memory of the Waldenses, the poet Wordsworth describes the obnoxious names thrown at those Italian Christians. Among them is that of Paturini, or "the sufferers." It is clear that their modern representatives are worthy of the same great title.

Baptizing the Virgin.

It is amazing to find the following despatch in the *New York Sun*, "which shines for all":

Mexico City, July 29, 1908.—The Roman Catholic Church authorities have news of a marvellous apparition of a new Mexican Virgin, who has been baptized by the name of Nuestra Señora de Zapotlan. Hundreds of worshipers are making pilgrimages to the place near the town of Zapotlan, State of Jalisco, where the Virgin is alleged to have appeared.

The story of her appearance was brought to a priest of Zapotlan by a herder who stated that in the course of a violent thunderstorm in the hills he saw the Virgin emerge from a rock that was split by lightning. The priest immediately took up a collection and organized a pilgrimage to the new shrine, where he baptized the Virgin.

A zealous missionary in Mexico, in sending the name and address of another worker to whom he desired *THE CONVERTED CATHOLIC* to be sent, wrote: "He is a converted Roman Catholic who was brought into the light of the Gospel under my ministry, and has spent several years in the United States in college and in seminary."

Rome and the Bible.

"Go ye into all the world, and preach the Gospel to every creature."—Mark xvi, 15.

The excellent society, the Irish Church Missions of Dublin, has issued the following statement of facts:

In consequence of statements made in an English daily paper that the Church of Rome did not discourage the circulation of the Bible amongst members of her communion, a diligent search was instituted in the bookshops in various Irish towns, to ascertain if an Irish Roman Catholic could procure a copy of the Bible or New Testament in English, authorized by his own Church, with the following results which are very startling, and show the need for the circulation of God's Word in a land much nearer to England than China or India. Versions in English were asked for as the Church of Rome has never given the Irish people the Bible in their own language.

"THE BIBLE NEVER ASKED FOR."

On December 13th, 1907, every book-shop, or shop which sold Roman Catholic books of devotion, in the town of Drogheda (population 12,760, nine-tenths being Roman Catholics) was tried, and not a single copy of the Roman Catholic Bible or New Testament could be obtained. In one shop the proprietor produced two books entitled "Catholic Piety" and the "Key of Heaven," and said these contained the New Testament! In another the owner stated, "they are never asked for except when a magistrate requires them for taking an oath."

On the same day the town of Balbriggan, County Dublin (population

2,236, of whom over 2,000 are Roman Catholics), was searched with a like result, not a single copy of the Roman Catholic version of the Bible or Testament could be purchased, and the would-be purchaser was told by the booksellers that "they were never asked for." This does not look as if the priests of the town encouraged their flock to study the Scriptures!

On December 16th the county town of Wicklow was tried, but neither Bible nor Testament could be obtained.

THE CITY OF WATERFORD.

From December 13th to 18th the bookshops in the city of Waterford (population 26,769) were searched, and in only one of them could the Roman Catholic Bible be found. This shop was opened during the past year by a Dublin firm, and if it were not then established the Bible could not have been bought in Waterford in December, 1907. A few shops, however, sell a Bible-History, intended evidently to take the place of the Bible itself.

"IS IT A NEW MONTHLY PUBLICATION?"

In Cork, which was canvassed about the middle of December (population 76,122, about 66,000 being Roman Catholics), there are four Roman Catholic bookshops which sell both Bibles and New Testaments, and three second-hand bookshops which occasionally have copies for sale, but over twenty vendors of Roman Catholic books of devotion kept neither, and two of these did not know what the Douay New Testament was; one asking, "*is it a new monthly publication?*"

Two shops in Galway (population 13,426) sold Roman Catholic Bibles at 3/-, 3/6 and 10/- each, but Roman Catholic New Testaments were not on sale in any shop in this large county town.

"WE DON'T KEEP IT."

In the city of Dublin (population 373,179) there are four large establishments for the publication and vending of Roman Catholic devotional literature. On the 4th of January, 1908, a gentleman residing in the city obtained the catalogues of these firms, and in only one of them were Bibles and Testaments listed! The catalogue of "The Catholic Truth Society in Ireland," whose motto is *Pro fide et patria*, is included. The gentleman referred to carefully read through this catalogue, in hope of finding that "Catholic Truth" would include Bible or New Testament Truth; but no, not one single publication out of the hundreds catalogued which purported to be a Bible, New Testament, or portion of Holy Scripture was to be found! He went to the dépôt of the Society and asked for a New Testament, but was told, "we don't keep it."

"I NEVER SAW A CATHOLIC BIBLE."

On February 17th, 1908, the town of Athlone, County Westmeath (population in 1901, 6,617, of whom 5,304 were Roman Catholics), was diligently searched, every bookshop being tried, but not a Roman Catholic Bible could be obtained! In one shop, however, owned by a Protestant, the enquirer was at first told that they did not keep Roman Catholic Bibles or New Testaments; but the shop assistant suddenly remembered that she had seen *one* copy of the Roman Catholic

Testament "upstairs somewhere," which she brought down, and described as "battered a little, being knocked about, as it was *never* asked for." This she offered for sale at one shilling and twopence (28 cents). The shopkeeper had evidently been reading it herself, as it was kept in the dwelling house, and not in the shop.

On February 20th, 1908, the bookshops in the town of Mullingar, County Westmeath (population in 1901, 4,500, 4,028 of whom were Roman Catholics), were tried, and although the Roman Catholic Bishop of Meath resides there, still not a Roman Catholic Bible, Testament, or portion of Scripture could be procured on that date. In one shop, where a few copies of the Authorized Version of the New Testament were for sale, the shop assistant confessed, "I never saw a Catholic Bible."

NO BIBLE IN TWO COUNTY TOWNS.

Also in February, 1908, the bookshops in the county towns of Wexford (population 11,168), and Clonmel, County Tipperary (population 10,167), were searched with a like result, no Roman Catholic Bibles or Testaments being on sale.

THE CITY OF KILKENNY.

On the 18th and 21st of April, 1903, the bookshops in the city of Kilkenny (population 10,609) were canvassed, and no Roman Catholic Bible could be purchased, although two of the shopkeepers offered to order them. In one shop, however, *one* New Testament was found, which was offered at the reduced price of 1/9, as there was no demand for the Scriptures. This in a city of over 10,000 inhabitants, containing a cathedral,

the palace of a Roman Catholic bishop, and a Roman Catholic college!

THE CRYING NEED FOR COLPORTEURS.

In all the cities and towns mentioned above, Roman Catholics are in the great majority, while in some of them they are more than ten times as numerous as the Protestants. We venture to say that in nine-tenths of the cities, towns and villages of Ireland, a Roman Catholic could not procure a copy of the Roman Catholic Bible or New Testament, and hence the need for colporteurs to circulate God's Word among them, as they would not dare to ask a bookseller for the Authorized or Revised Version, although they would purchase them from a colporteur.

"**MY WORD SHALL NOT RETURN UNTO ME VOID.**"

In 1907 the colporteurs and itinerant evangelists of the Society for Irish Church Missions sold to Roman Catholics over 10,000 copies of Scripture portions, Bibles, and Testaments, many of which we know have been carefully read, and some have been taken across the Atlantic; but there are over three millions of Romanists in Ireland, the vast majority of whom have not a Bible or Testament in their possession. This we know from experience, and from the statement of an Irish Roman Catholic priest, who, in reply to the question, "Would I be right in saying that not one Roman Catholic house in ten in Ireland has a copy of the Bible in it?" said, "Of course you would. Sure, what do they want of it; haven't they the living voice of the Church to teach them?"

To all who truly love God's Word,

to all who can say with the prophet Jeremiah, "Thy word was unto me the joy and the rejoicing of my heart," the need of our fellow-subjects in Ireland must appeal, and the efforts of the Irish Church Missions to circulate the Word among them should have their earnest and practical sympathy.

The Roman Catholics are purchasing and reading the Scriptures as they never did before, and God is undoubtedly blessing His Word read and preached among them.

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A Generous Friend.

A Christian business man in England who has ordered twenty-four copies of **THE CONVERTED CATHOLIC** to be sent for distribution every month writes as follows:

I have pleasure in sending you a check in furtherance of the work the Lord has entrusted to you. We certainly trust that He will even more abundantly bless your work in the future than He has in the past, and that thousands of souls may be delivered from the darkness and bondage of Romanism and brought into the light and liberty of God's children.

We do not forget to pray for you at the family altar, morning by morning, that God will uphold and help and bless you in your work of faith and labor of love, and we feel assured that He will do this and much more.

We also trust friends will be raised up to meet your need. You have doubtless often proved that the Lord is both able and willing to supply all the needs of those who have lived with a single eye to His glory. A. J.

Foxe's Book of Martyrs.

This great Protestant classic, a handsome volume of 1,083 pages, well printed, well bound and finely illustrated, is now sold for the low price of \$1.50.

This important work has never been offered before in this country for less than FOUR DOLLARS, and the issue of this new edition by the great publishing house of Morgan and Scott, London, places this valuable book within the reach of everybody. The library of no evangelical pastor is complete without it, and no book will give young people a more accurate idea of the doctrines and spirit of the Roman Church or set forth more accurately what the agents of the Papacy would do everywhere to-day if they possessed the power.

The Rev. Charles H. H. Wright, D.D., M.A., Ph.D., Editor of "The Protestant Dictionary," has written a fine introduction, and the Rev. Dr. Ingram Cobbin a valuable essay on Roman Catholicism.

The value of the book is also increased by a copious index. This great work can be had at this office; or it will be sent free for two new subscribers.

Dr. Cooke's Lecture.

More than fifty years ago the Rev. Dr. Henry Cooke, minister of May Street Presbyterian Church, Belfast, Ireland, delivered a lecture in his church on "The Present Aspect and Future Prospects of Popery." This lecture was afterwards published in pamphlet form, by W. Mullan & Son, and had a large circulation. At the suggestion of the Rev. Dr. Joseph Sanderson, of this city, the learned author of "The Story of St. Patrick,"

we wrote to the Belfast publishers for a copy of the lecture and received the following reply:

4 Donegall Place, Belfast.

Dear Sir—We regret to inform you that Dr. Cooke's lecture, "The Present Aspect and Future Prospects of Popery," is out of print, and we cannot procure a copy.

Yours faithfully,

W. MULLAN & SON.

Dr. Sanderson speaks so highly of the lecture, and he is a high authority, that we would like to obtain one. Perhaps some of our many readers, especially in Ireland, could help us in this matter. We could return the pamphlet if desired.

Popery In Ireland.

The Rev. Dr. S. Mylne, a retired Presbyterian clergyman, now resident in California, who was a classmate of the Rev. Dr. John Hall's in Ireland, in a letter received last month, says: "You are now engaged in a great work and deserve much encouragement and help in it. I am getting the *Christian Irishman* and the *Catholic* from Dublin. I was born in the parish of Balteagh and went to a classical school in Limavady. When at school, under two Roman Catholic teachers, all the adult scholars read one or two portions in the Bible every day and no objection was raised. How different now, when the English Government ignores the laity and recognizes the hierarchy. Oh! Popery is a terrible curse to Ireland."

Dr. Mylne, like the late Dr. John Hall, is a warm admirer of THE CONVERTED CATHOLIC. Dr. Hall said many kind things about Christ's Mission.

A. Timely and Useful Book.

The Rev. Henry Schutz, of Springfield, Ill., has written a brief summary of information on many features of Roman Catholicism that will be found useful to all who wish to know the chief points of difference between Romanism and evangelical Protestantism, and the most conspicuous errors taught by the Papal Church. The book is a valuable and timely contribution to the literature of Protestantism and Romanism. Among the differences between Protestantism and Catholicism considered in Chapter V are: What the Church Is; the Use of the Bible; the Object and Mode of Worship; the Nature of Sin; How a Sinner Can Be Saved; the Destination of the Soul After Death; Catholic Credulity and Protestant Faith; Miracles; and Relics.

The aim of the Appendix is to show that the Roman Church has the same persecuting spirit to-day that it always has had; and one timely feature is the quotation, from the New York *Christian Advocate* of August 23, 1906, of a translation of an electioneering document issued by the Archbishop of Manila.

This document was an appeal to the voters not to support any but the Catholic candidates. In it Pope Leo XIII is quoted as having said: "Catholics must not vote for men to fill responsible positions except those who are true and loyal Catholics. It is not possible, and unreasonable to expect, that irreligious men (non-Catholics) will put down existing evils."

As the Roman Church is the same in all lands—and especially in view of the elections in this country this fall—other instructions given by the Archbishop are not without interest. The

Catholics who do not know for whom to vote are told to "confer with your father confessor"; also: "Never vote for any other than a true Catholic. . . . The voter has a binding and heavy duty to induce only Catholics to vote, and to vote only for Catholics."

One of the most striking paragraphs in the book is in the preface, and reads thus:

Again, it must not be forgotten that the Roman system demands allegiance to the Pope, or "The Church"—as they put it—first, and to the civil government next. In the Philippines five priests were arrested along with others for instigating an insurrection causing the death of many soldiers. A military court was ordered to try these men and condemn them to death, if found guilty. The Catholic soldiers in this military court were threatened with excommunication if they voted for the hanging of these patres. Of course, under oath to their government, they could not do otherwise. Two young men from Utica, N. Y., whose duty it was to condemn these priests, afterward as faithful Catholics went to confession. They were asked if they had a part in that verdict; on answering in the affirmative, they were told by the confessor, "I cannot absolve you." The young man who narrated this to the writer tried to show his confessor that he only did his duty. Again he was told, "I cannot absolve you. But," continued the patre, "if you give me five dollars in gold, I will absolve you." This was not accepted, and it was the last time this young man went to confession. He came back to this country no more a Catholic, but a skeptic, yes, as an infidel, as did all the others of a company of Catholics, on account of what they saw in the lives of the friars in those Islands.

The price of the book is 55 cents, bound in cloth, and in paper covers, 35 cents. It can be obtained from the author, the Rev. H. Schutz, Springfield, Ill., or from this office.

Catholic Misrepresentations.

A recent issue of the New York *Literary Digest* contained a protest by a Roman Catholic paper against the belief held by many that the first allegiance of Roman Catholics is to Rome. This paper has the audacity to say:

The absurdity of such a notion is equaled only by the maliciousness which prompts its being handed down from one generation to another. Its origin dates back to the time of the Reformation, when the corruption among officers of the Church and the ambition of heretics caused the great apostasy.

The records of Catholic Americans in times of war and peace should be a sufficient refutation of the stupid charge of their owing first allegiance to Rome or the Pope. The Pope never was considered as one inspired to receive from God any new revelation and promulgate it to the world.

The writer of that article will be called to account at Rome, but with regard to these statements it is enough to say:

(1) That the supremacy of the Pope over all earthly rulers was asserted and—what was infinitely worse—acted upon, for centuries before Luther was born.

(2) That so far Catholic Americans have, whenever the issue was raised as between the Roman Church and the laws and constitutions of this country, put Rome first. This is especially true of such cases as those of the obtaining public money for sectarian schools, and the Lima, N. Y., school case, in which strong efforts were carried on for a long time to override the laws of the State of New York. As citizens, Roman Catholics are within their rights in pushing the interests of their Church on every

possible occasion; their doing so is not now criticized, but the denial that they do these things is a misstatement of facts. To say that "the Pope of Rome has no more influence upon the political rights or prerogatives of members of the Catholic Church in America than does (*sic*) the Sultan of Sulu," is simply absurd. It has been openly stated that President Roosevelt was elected by "the Catholic vote," and in an address at Fitchburg, Mass., last spring, ex-Governor-General Ide, formerly of the Philippines, supplied one of the most cogent reasons therefor. Put in a nutshell it was this: The Democratic candidate was for the abandonment of those islands, and the Republican nominee was for their retention. The abandonment of the islands would mean the expulsion of the Roman Church and the taking of its property by the Filipinos. Hence the solid vote for Mr. Roosevelt. Bourke Cockran has openly said that he prayed for the day when the Catholic delegation in Congress would receive its instructions from Rome as to its action in National affairs.

In the next sentence the word "unwarranted" before "interference" is intended as a saving qualification, but it is not really so, because the Pope, according to the law of the Church, cannot be guilty of "unwarranted interference" in any matter in any country in the world, for, as the Vicar of Christ and in accordance with canon law, the Bulls *Unam Sanctam* and *Vehementer*, he is really the King of all kings, and the fact that his claims are not acknowledged in no way affects the actual state of the case.